The knower is never born nor dies, nor is it from anywhere, nor did it become anything.
—*Katha Upanishad*

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KARMA AND REINCARNATION

A GREAT many books earnestly inquiring into the causes of human problems are appearing these days. A sense of emergency is in the air, and learned specialists—historians, biologists, medical men—are beginning to write, not as specialists, but as human beings who are filled with concern for the increasingly complex ills of the time. The serious intent of most of these works is obvious and admirable; the authors it seems clear, have been aroused to public-spirited action by the inexorable spread of plainly disastrous tendencies; yet the fruit of these efforts seems small indeed.

For one thing, the intellectual community exists in isolation from the mass of the people. The intellectual pursuits of the age, having been dominated by scientific method for a century or more, grow ever more remote from common human understanding, with the result that advanced education has had the effect of separating the highly trained from the great majority, with few common interests and less communication between them. In such circumstances, the traditional faith in the principles of self-government and self-determination is weakened by doubt, and concerned observers of social processes already fear the revival of old forms of political tyranny, dressed up with new names and slogans.

Some encouragement, however, lies in the fact that for some years, now, a movement for the reform of the scientific method and of science itself has been under way. Progress is slow, since the dream of a scientific Millennium to be reached by application of unerring

"objective" knowledge dies hard, and hundreds of thousands of technicians and scholars who obtained their training under the influence of this belief still dominate the professions and a great deal of modern education. Yet a change in outlook, while slow in coming, seems certain, if only by reason of the numerous breakdowns and failures, both practical and moral, of a society which has nothing to say about or to man himself.

But while the accumulating effects of these failures have stirred cries for reform, there is at the same time increasing recognition of a practical impasse. For one can today, with little difficulty, find many versions of the discovery or conclusion that human beings cannot be "manipulated" into doing what is right, necessary, or good. It is slowly becoming apparent that many of the problems of "mass" behavior have no "mass" solutions. The remedy for these problems lies in individual change of direction, private decision, and personal resolve to undertake virtuous action. However, since such individual reconstruction goes against the patterns of customary or expected behavior, it should be evident that reforms of this sort will not be considered seriously, or even thought to be possible, except by those who believe, for independent reasons, that human beings are capable of making individual changes in their lives. And those who realize that nothing short of these changes can meet the emergencies of the age will tend to despair unless they are able to draw on some deep conviction within themselves concerning the spiritual potentialities of all men.

We can say, then, that the conception of man offered by Theosophy, declared initially in the Fundamental Propositions of *The Secret Doctrine,* elaborated in countless ways throughout the writings of H. P. Blavatsky, and given simple clarity in the doctrines of Karma and Reincarnation, is now an evident necessity for the salvage and survival of the human race. One could say this simply on empirical grounds, but it is equally evident that the Western world has little in any of its intellectual habits and scientific tradition to permit effective recognition of this necessity. Conceptual impoverishment stands in the way. As a reviewer of books on education put it recently in the *Saturday Review*:

> Not only is there a great paucity of ideas, even the structure and language to deal with the issue of character and what kind of education is needed to produce it seems to be lacking. Without some clear thinking and vigorous intellectual leadership

> in this area, there is every prospect that legitimate concerns over man's behavior will find their sole expression in demands for "law and order." Repression rather than responsibility will become the keynote of man's existence, and we will pay a heavy price for not having tried harder to find an intellectually valid way to talk about "moral fiber."

If everyone "tries harder," the time may come when the terms of Karma and Reincarnation may be more widely recognized as "an intellectually valid way to talk about 'moral fiber'." The barriers to this do not lie in reason, but in prejudice and habit, in the lack of clear metaphysical thinking in the Western intellectual tradition, in the stubborn materialism of the schools, in the conceits of the powerful, and in the heavy Karma of the amoral scientific theory of knowledge. If men of intellectual ability and training ignore the lesson of the failures of materialistic assumptions and analysis, and do not seize the present opportunity to restore authentic philosophizing to modern thought, the psychism of the times will remain unchallenged and bring ruin to many who might otherwise find help in truly disciplined intellectual inquiry. Meanwhile, the need for Theosophical metaphysics could hardly be more apparent to those who are students of H.P.B.

According to Theosophy, it is an evolutionary requirement for man to gain an understanding of his own higher nature and to seek its fulfillment. This follows from the fact that there can be no truly human development without "self-induced and self-devised effort," and that all progress must be individually won by each man, "through personal effort and merit throughout a long series of metempsychoses and reincarnations." This is the foundation teaching of the Third Fundamental Proposition of *The Secret Doctrine,* which becomes the basis of all educational psychology for students of Theosophy. The self-induced efforts of men as reincarnating *souls* will naturally depend in large part on their conception of themselves *as* souls, and it is for this reason, no doubt, that the Teachers of Theosophy laid such great stress on the importance of the teaching of Karma and Reincarnation. Those who saturate their minds with the possibilities implicit in these great ideas undertake a collaboration with the energies of their own higher natures; they invite the awakening of intuitive perception and the stirring and inspiration of old egoic longings brought forward from the past.

When we reflect on the heroic literature of past high civilizations,

we see that there have been ages when the young were nourished from childhood on ennobling conceptions of human possibility. The practice of the virtues by very many will hardly come about, in any age, save from the uplifting influence of a cultural matrix which provides both vision and self-confidence of a higher sort. So it is that, right from the beginning, the Theosophical Movement sought to send down roots into the lives of the people, to hold regular meetings of an educational character, and to transmit and spread those ideas concerning man's nature and destiny that would lead those receiving them to obtain the beginnings of self-knowledge and philosophic self-reliance. While the Teachers can provide the vision and set an example of persistence and loyalty in working for the cause of Truth, only men in the world can show that it is possible for ordinary mortals to grasp these great ideas and begin to live by them. As Mr. Judge wrote in *The Ocean of Theosophy*: "It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

It is true enough that, for long centuries in the West, the knowledge on which men placed their confidence was of a sort that shut out any serious consideration of or even reference to the idea of the immortal soul. All through the early and middle years of this century, Theosophists worked by themselves in isolated and lonely groups, hardly able to gain a hearing except from the very few who came as seekers and inquirers. Throughout this period the intoxications of external progress were great, while confidence in power over natural forces and the expectation of goodness of life through the accumulation of wealth and the march of technological advance left little access in the minds of men for philosophy and metaphysical ideas. This was especially the case with those who had been taught to believe that the unique abilities and driving determination of the modern West would soon bring peace and plenty to all—or at least, to all who deserved them.

Today, however, the world is in the throes of disillusionment. The promises of the modern age have not been kept. Rebellion threatens every established order, and even riches are no longer adequate to shield their possessors from the fears and anxieties of the times. A crude moral awakening fills the air with reproaches and with demands for instant reform. Indignation and blame now come as easily as the shallow optimism of a few decades ago, while self-indulgence increases as a means of hiding from the spreading pain.

Boasting its freedom from prudish inhibition, literature seems to be abandoning all taste, while shock and noise are becoming the keys to success in the popular arts. At the same time even reputable centers of learning are subject to continual attack, and a general distrust of all the established institutions of the time is growing among the young.

Anger and rejection, the most evident reaction to the failures of the age, make a poor introduction to the study of philosophy, or for the revival of ancient philosophical conceptions of soul. Yet it should be added that the confusion and random action that we are witnessing today are still forms of *mass* behavior, peripheral expressions of the psychism predicted for this time and cycle, and by no means expressive of the underlying strength of the change that is to come. Neither the press nor the popular magazines give insight into developments that are largely hidden from view. Nor is the nature of this period adequately characterized by reports of emotional disorder, although, beneath the disturbances, and in their deepest motivation, may be recognized those springs of longing of which H.P.B. spoke in the closing paragraph of her article, "The Fall of Ideals."

These waves of change rise, all tumult on the surface, they peak and break, and then are swallowed up in other swells of unrest which follow after. The Kali Yuga presents in inevitable succession the turnings of the wheel of the Good Law, and there is little reason to think that its tendencies can pass away except by sheer exhaustion, or by absorption in stronger currents. Yet with each paroxysm of change there will surely be precipitations, in the form of seeds for new beginnings. And the loss of faith in old institutions and once-controlling authorities must bring a new cycle of questions that belong to the Age of Inquiry, however chaotic the times. If breakup is the price of freedom of mind and discovery, then there will surely be those for whom the philosophy of soul is a long-sought treasure, and who, in days to come, will add new strength to the Theosophical Movement. The beacon light that will guide them to centers of friendly help and preparation is the teaching of Karma and Reincarnation.

CONVERSATIONS ON OCCULTISM

XI

Student.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last react on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reacts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni,* you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out; the former, if himself too stern and un-

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NOTE.—This article by William Q. Judge was first printed in the *Path,* January, 1895.

kind, would later on come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to "Thou shalt not steal"?

Sage.—That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature." This is better than "Thou shalt not steal," for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food for a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers—all, indeed, in all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft in the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives yet, the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to "Thou shalt not bear false witness"?

Sage.—Yes; the one which requires you never to inject into the

brain of another a false or untrue thought. As we can project our thoughts to another's mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise

things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

MAN'S LATENT POWERS

All the powers in the universe are latent in us if we only open the doors to their use. Every one of us is a little copy of the whole universe. There is not one single element existing anywhere which each one of us does not contain within his own sphere; there is not a power anywhere that can not be drawn upon. Always the director of that power is the Self within each one. If that Self sees darkly, it is because the mirror into which the Self looks is covered with the dust of false ideas; he sees distorted images. He moves in the directions suggested by the mirror, but it is the Self which supplies the power to move. We would open the door to all powers by a daily and hourly living in accordance with the nature of the Self, and acting so that every other being will be helped on its way. For we can not go on our way alone. We have our duty to fulfill by every other being, whether in the kingdoms below us, without which we could not exist, or in the human kingdom. Every other stands as a vicarious atonement for us—an object lesson—and if we have reached a point higher than that which is ordinarily reached by men, then all the more are we constrained to duty by them.

We come to physical existence incarnation after incarnation under the law inherent in our natures, to work with mortal ideas and passions and thoughts; but we who created them, we who sustain them, are immortal. If we were not immortal in our very natures, never by any chance could we *become* immortal. If we were less than Divinity, then we never could by any possibility understand Divinity. Those beings who have been men and who have gone beyond our degrees of illusion—like Jesus of Nazareth, Buddha, and many others—have attained to Their Divinity. . . . *To live for others* is the foundation and basis of religion—of true spiritual knowledge.

—ROBERT CROSBIE

letters • questions • comment

When and where and how did life come to exist on our lifeless planet?

The question itself implies a contradiction which may help to suggest an answer. Ought we to assume that our planet once was lifeless? A distinction could perhaps be made between organic and inorganic forms, but even then, both are but aspects of some more subtle essence. Inorganic matter is known to be in constant motion and to aggregate in patterns, as for instance in crystals, and the elements themselves exhibit definite affinities and antipathies, giving evidence of intelligence that certainly can be equated with life.

It seems important to keep in mind that differences only exist in relation to form. Behind all forms is the One Life, or, as it is sometimes put: "All beings are the same in kind and differ only in degree." Of course, from the point of view of the Absolute, as soon as differentiation takes place, matter has come into being, but from the standpoint of human intelligence those first differentiations would not seem to be matter at all, but might be more properly expressed in the concepts of Spirit and Intelligence.

The "where, when, and how" of evolution are the particular subject of H.P.B.'s major work *The Secret Doctrine*. The evolution of life on our planet is an incredibly elaborate process, the initial forms of concretized intelligence having been developed by beings more advanced than ourselves. Then, when forms had been evolved suitable for the needs of human evolution, higher beings incarnated into them, lighting up the fires of mind, again in many degrees. Perhaps it is even we who were, in some aspect of ourselves, those primeval creators.

Such considerations imply another kind of question. How do we *know,* or how are we to discover, if this scheme of evolution is "true"? Apart from the fact that something can hardly come out of nothing, that even could we conceive of absolutely lifeless matter, it could hardly give rise to life—let alone intelligently organized, purposeful organisms—how can the doctrine of incarnation of divine beings into human forms, thus producing Man as a mind-

being, be "proved"? If the whole universe is the product of Spirit manifesting in various kinds and degrees of matter, according to law, there must be countless analogues of this process around us in nature and within our own lives.

One great class of such analogies that comes to mind lies in the doctrine of cycles. That a period of assimilation must follow a period of activity seems to be a fundamental principle in nature and in man, and it implies the continuity of the informing intelligence, not of the form. As a matter of fact, a footnote in *The Secret Doctrine* indicates that there are several kinds of periodic rest or pralaya, including one involving constant destruction and regeneration of form. Without this universal "metabolism," even our bodies would not be habitable to us. In her article, "Transmigration of Life-Atoms," H.P.B. enlarges on this process:

> . . . The "Jiva," or life principle which animates man, beast, plant or even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or *anima mundi,* the universal living soul, and . . . the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.

So it is, perhaps, with the formation of new worlds.

Other possibilities are set forth in Mr. Judge's article, "Universal Applications of Doctrine." From what he says of Karma, we are, in the course of our daily lives, bringing worlds into being and destroying them all the time, and may think of ourselves as cells in the great body of the universe:

> Let us look at Karma. It must be applied not only to the man, but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one

great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after a period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say "we," I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore, this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong and there is no wrong in putting out the life of a human being.

So it must be that man, in his higher aspects and in company with the rest of nature, has brought this planet into being, in order that the soul may continue to gain experience, and that the fundamental processes by which all this was accomplished are still reflected in the minute cycles of the lives of man and beast.

THE CHRISTIAN SCHEME

JESUITRY AND MASONRY: VI

WE must now give some proofs of what we have stated, and demonstrate that the word Jehovah, if Masonry adheres to it, will ever remain as a substitute, never be identical with the lost mirific name. This is so well known to the kabalists, that in their careful etymology of the YHVH they show it beyond doubt to be only one of the many substitutes for the real name, and composed of the two-fold name of the first androgyne—Adam and Eve, Jod (or Yodh), Vau and He-Va—the female serpent as a symbol of Divine Intelligence proceeding from the ONE-Generative or *Creative* Spirit. Thus, Jehovah is not the sacred name at all. Had Moses given to Pharaoh the *true* "name," the latter would not have answered as he did, for the Egyptian King-Initiates knew it as well as Moses, who had learned it with them. *The* "name" was at that time the common property of the adepts of all the nations in the world, and Pharaoh knew certainly the "name" of the Highest God mentioned in the *Book of the Dead*. But instead of that, Moses (if we accept the allegory of Exodus literally), gives Pharaoh the name of *Yeva,* the expression or form of the Divine name used by all the *Targums* as passed by Moses. Hence Pharaoh's reply: "And who is that *Yeva*[1] that I should obey his voice?"

"Jehovah" dates only from the Masoretic innovation. When the Rabbis, for fear that they should lose the keys to their own doctrines, then written exclusively in consonants, began to insert their vowel-points in their manuscripts, they were utterly ignorant of the true pronunciation of the NAME. Hence, they gave it the sound of *Adonah,* and made it read *Ja-ho-vah.* Thus the latter is simply a fancy, a perversion of the Holy Name. And how could they know it? Alone, out of all their nation the high priests had it in their possession, and respectively passed it to their successors, as the Hindu Brahmaâtma does before his death. Once a year only, on the day of atonement, the high priest was allowed to pronounce it in a whis-

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity. This article concludes the series.

[1] Yeva is *Heva,* the feminine counterpart of Jehovah-Binah.

per. Passing behind the veil into the inner chamber of the sanctuary, the Holy of Holies, with trembling lips and downcast eyes he called upon the dreaded NAME. The bitter persecution of the kabalists, who received the precious syllables after deserving the favor by a whole life of sanctity, was due to a suspicion that they misused it.

The *Book of Jasher,* a work—as we are told by a very learned Hebrew divine, of New York—composed in Spain in the twelfth century as "a popular tale," and that had not "the sanction of the Rabbinical College of Venice," is full of kabalistical, alchemical, and magical allegories. Admitting so much, it must still be said that there are few popular tales but are based on historical truths. The *Norsemen in Iceland,* by Dr. G. W. Dasent, is also a collection of popular tales, but they contain the key to the primitive religious worship of that people. So with the *Book of Jasher*. It contains the whole of the Old Testament in a condensed form, and as the Samaritans held, *i. e.,* the five Books of Moses, without the Prophets. Although rejected by the orthodox Rabbis, we cannot help thinking that, as in the case of the apocryphal Gospels, which were written earlier than the canonical ones, *the Book of Jasher* is the true original from which the subsequent Bible was in part composed. Both the apocryphal Gospels and *Jasher,* are a series of religious tales, in which miracle is heaped upon miracle, and which narrate the popular legends as they first originated, without any regard to either chronology or dogma. Still both are corner-stones of the Mosaic and Christian religions. That there was a *Book of Jasher* prior to the Mosaic Pentateuch is clear, for it is mentioned in Joshua, Isaiah, and II Samuel.

Nowhere is the difference between the Elohists and Jehovists so clearly shown as in *Jasher*. Jehovah is here spoken of as the Ophites held him to be, a Son of Ilda-Baoth, or Saturn. In this Book, the Egyptian Magi, when asked by Pharaoh "Who is he, of whom Moses speaks as the *I am?"* reply that the God of Moses "we have learned, is the Son of the Wise, the Son of ancient kings."[2] Now, those who assert that *Jasher* is a forgery of the twelfth century—and we readily believe it—should nevertheless explain the curious fact that, while the above text is *not* to be found in the Bible, the answer to it *is,* and is, moreover, couched in unequivocal terms. At Isaiah 19:11,

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[2] We find a very suggestive point in connection with this appellation of Jehovah, "Son of ancient Kings," in the Jaïna sect of Hindustan, known as the Sauryas. They admit that Brahma is a Devatâ, but deny his creative power, and call him the "Son of a King."

the "Lord God" complains of it very wrathfully to the prophet, and says: "Surely the princes of Zoan *are fools,* the counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am the Son of the Wise, the Son of ancient kings?" which is evidently a reply to the above. At Joshua 10:13, *Jasher* is referred to in corroboration of the outrageous assertion that the sun stood still, and the moon stayed until the people had avenged themselves. "Is not this written in the *Book of Jasher?"* says the text. And at II Samuel 1:18, the same book is again quoted. "Behold," it says, "it is written in the *Book of Jasher."* Clearly, *Jasher* must have existed; it must have been regarded as authority; must have been older than Joshua; and, since the verse in Isaiah unerringly points to the passage above quoted, we have at least as much reason to accept the current edition of *Jasher* as a transcription, excerpt, or compilation of the original work, as we have to revere the Septuagint Pentateuch, as the primitive Hebraic sacred records.

At all events, Jehovah is not the ancient of the ancient, or "aged of the aged," of the *Sohar;* for we find him, in this book, counselling with God the Father as to the creation of the world. "The workmaster spoke to the Lord. Let us make man after our image" (*Sohar* i., fol. 25). Jehovah is but the Metatron, and perhaps, not even the highest, but only one of the Æons; for he whom Onkelos calls *Memro,* the "Word," is not the *exoteric* Jehovah of the Bible, nor is he Jahve the Existing One.

It was the secrecy of the early kabalists, who were anxious to screen the real Mystery name of the "Eternal" from profanation, and later the prudence which the mediæval alchemists and occultists were compelled to adopt to save their lives, that caused the inextricable confusion of divine names. This is what led the people to accept the Jehovah of the Bible as the name of the "One living God." Every Jewish elder, prophet, and other man of any importance knew the difference; but as the difference lay in the vocalization of the "name," and its right pronunciation led to death, the common people were ignorant of it, for no initiate would risk his life by teaching it to them. Thus the Sinaitic deity came gradually to be regarded as identical with "Him whose name is known but to the wise." When Capellus translates: "Whosoever shall pronounce the name of Jehovah, shall suffer death," he makes two mistakes. The first is in adding the final letter *h* to the name, if he wants this deity to be considered either male or androgynous, for the letter makes the name

feminine, as it really should be, considering it is one of the names of Binah, the third emanation; his second error is in asserting that the word *nokeb* means only to pronounce *distinctly*. It means to pronounce *correctly*. Therefore, the biblical name Jehovah may be considered simply a *substitute,* which, as belonging to one of the "powers" got to be viewed as that of the "Eternal." There is an evident mistake (one of the very many), in one of the texts in Leviticus, which has been corrected by Cahen, and which proves that the interdiction did not at all concern the name of the exoteric Jehovah, whose numerous other names could also be pronounced without any penalty being incurred. In the vicious English version, the translation runs thus: "And he that blasphemeth the name of the Lord, shall surely be put to death" (Lev. 24:16). Cahen renders it far more correctly, thus: "And he that blasphemeth the name of the *Eternal* shall die," etc. The "Eternal" being something higher than the exoteric and personal "Lord."

As with the Gentile nations, the symbols of the Israelites were ever bearing, directly or indirectly, upon sun-worship. The exoteric Jehovah of the Bible is a *dual* god, like all the other gods; and the fact that David—who is entirely ignorant of Moses—praises his "Lord," and assures him that the "Lord *is* a great God, and a great King above all gods," may be of a very great importance to the descendants of Jacob and David, but their national God concerns us in no wise. We are quite ready to show the "Lord God" of Israel the same respect as we do to Brahma, Zeus, or any other secondary deity. But we decline, most emphatically, to recognize in him either the Deity worshipped by Moses, or the "Father" of Jesus, or yet the "Ineffable Name" of the kabalists. Jehovah is, perhaps, one of the *Elohim,* who was concerned in the *formation* (which is not creation) of the universe, one of the architects who built from pre-existing matter, but he never was the "Unknowable" Cause that created "bara," in the night of the Eternity. These Elohim first form and bless; then they *curse* and *destroy;* as one of these Powers, Jehovah is therefore by turns beneficent and malevolent; at one moment he punishes and then repents. He is the antitype of several of the patriarchs—of Esau and of Jacob, the allegorical twins, emblems of the ever manifest dual principle in nature. So Jacob, who is Israel, is the left pillar—the feminine principle of Esau, who is the right pillar and the male principle. When he wrestles with Malach-Iho, the Lord, it is the latter who becomes the *right* pillar,

and Jacob-Israel names God; although the Bible-interpreters have endeavored to transform him into a mere "angel of the Lord" (Gen. 32), Jacob conquers him—as matter will but too often conquer spirit—but his *thigh* is put out of joint in the fight.

The name of Israel has its derivation from Israel or Asar, the Sun-God, who is known as Suryal, Surya, and Sur. Isra-el means "striving with God." The "sun rising upon Jacob-Israel," is the *Sun*-God Isaral, fecundating *matter* or earth, represented by the *female*-Jacob. As usual, the allegory has more than one hidden meaning in the *Kabala.* Esau, Æsaou, Asu, is also the sun. Like the "Lord," Esau fights with Jacob and prevails not. The God-*Sun* first strives against, and then rises on him in convenant.

If it will be argued that Moses was unacquainted with the Hindu philosophy and, therefore, could not have taken Siva, the regenerator and the destroyer, as his model for Jehovah, then we must admit that there was some miraculous international intuition which prompted every nation to choose for its exoteric national deity the dual type we find in the "Lord God" of Israel. All these fables speak for themselves. Siva, Jehovah, Osiris, are all the symbols of the active principle in nature *par excellence.* They are the forces which preside at the formation or *regeneration* of matter and its destruction. They are the types of Life and Death, ever fecundating and decomposing under the never-ceasing influx of the *anima mundi,* the Universal intellectual Soul, the invisible but ever-present spirit which is behind the correlation of the blind forces. This spirit alone is immutable, and therefore the forces of the universe, cause and effect, are ever in perfect harmony with this one great Immutable Law. Spiritual Life is the one primordial principle *above;* Physical Life is the primordial principle *below,* but they are one under their dual aspect. When the Spirit is completely untrammelled from the fetters of correlation, and its essence has become so purified as to be reunited with its CAUSE, it may—and yet who can tell whether it really will—have a glimpse of the Eternal Truth. Till then, let us not build ourselves idols in our own image, and accept the shadows for the Eternal Light.

The greatest mistake of the age was to attempt a comparison of the relative merits of all the ancient religions, and scoff at the doctrines of the *Kabala* and other superstitions.

But truth is stranger than fiction; and this world-old adage finds

its application in the case in hand. The "wisdom" of the archaic ages or the "secret doctrine" embodied in the *Oriental Kabala,* of which, as we have said, the Rabbinical is but an abridgment, did not die out with the Philoletheans of the last Eclectic school. The *Gnosis* lingers still on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned before Mackenzie's time, by more than one great author. If they have been regarded as mere fictions of the novelist, the fact has only helped the "brother-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment had had the story of their lodges, the communities in which they lived, and the wondrous powers which they had exercised for many long years, laughed at and denied by unsuspecting skeptics to their very faces. Some of these brothers belong to the small groups of "travellers." Until the close of the happy Louis-Philippian reign, they were pompously termed by the Parisian garçon and trader, the *nobles étrangers,* and as innocently believed to be "Boyards," Valachian "Gospodars," Indian "Nabobs," and Hungarian "Margraves," who had gathered at the capital of the civilized world to admire its monuments and partake of its dissipations. There are, however, some *insane* enough to connect the presence of certain of these mysterious guests in Paris with the great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93, and the earlier explosion of the South Sea Bubble, soon after the appearance of "noble foreigners," who had convulsed all Paris for more or less longer periods, by either their mystical doctrines or "supernatural gifts." The St. Germains and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics nowadays.

But there are numbers of these mystic brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history. Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated. And yet, if we are well informed—and we think we are—there was not one such in all

Egypt, but the secret records of its hieroglyphics were carefully registered by the sacerdotal caste. These records still exist, though "not extant" for the general public, though perhaps the monuments may have passed away for ever out of human sight.

Of forty-seven tombs of the kings, near Gornore, recorded by the Egyptian priests on their sacred registers, only seventeen were known to the public, according to Diodorus Siculus, who visited the place about sixty years B.C. Notwithstanding this *historical* evidence, we assert that the whole number exist to this day, and the royal tomb discovered by Belzoni among the sandstone mountains of Biban-el-Melook (Melech?) is but a feeble specimen of the rest. We will add, furthermore, that the Arab-Christians, the monks, scattered around in their poor, desolate convents on the borderland of the great Lybian Desert, know of the existence of such unbetrayed relics. But they are Copts, sole remnants of the true Egyptian race, and the Copt predominating over the Christian monk in their natures, they keep silent; for what reason it is not for us to tell. There are some who believe that their monkish attire is but a blind, and that they have chosen these desolate homes among arid deserts and surrounded by Mahometan tribes, for some ulterior purposes of their own. Be it as it may, they are held in great esteem by the Greek monks of Palestine; and there is a rumor current among the Christian pilgrims of Jerusalem, who throng the Holy Sepulchre at every Easter, that the holy fire from heaven will never descend so *miraculously* as when these monks of the desert are present to draw it down by their prayers.[3]

"The kingdom of Heaven suffereth violence, and the violent take it by force." Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Of the minority accepted, more than two-thirds fail upon trial. The seventh rule of the ancient Rosicrucian brotherhoods, which is universal among all true secret societies: "the Rosy-Crux becomes and is not *made*," is more than the generality of men can bear to have applied to them. But let no one suppose that of

[3] The Greek monks have this "miracle" performed for the "faithful" every year on Easter night. Thousands of pilgrims are there waiting with their tapers to light them at this sacred fire, which at the precise hour and when needed, descends from the chapel-vault and hovers about the sepulchre in tongues of fire until every one of the thousand pilgrims has lighted his wax taper at it.

the candidates who fail, any will divulge to the world even the trifle they have learned, as some Masons do. None know better than themselves how unlikely it is that a neophyte should ever talk of what was imparted to him. Thus these societies will go on and hear themselves denied without uttering a word until the day shall come for them to throw off their reserve and show how completely they are masters of the situation.

REALITY OF MORAL VALUES

A view of history which recognizes that historical events have meaning cannot ignore the question of values—their preservation and possible actualization in the drama of occurrences. It has already been pointed out that for Radhakrishnan, Being is in some way characterized by value. *Sat,* that which is, is also *satyam,* that which is true. Unless the values cherished by men have grounding in the very structure of reality and unless their actualization in the context of human events is somehow guaranteed, history would make little sense. The traditionally accepted triplet of ultimate values—Truth, Goodness, and Beauty have their foundation in God Himself. For Radhakrishnan moral values in history are not just "empirical accidents," but are grounded in reality, "which is the source of the significance of what happens" in the temporal process of history. Man cannot strive for ideals with courage and conviction unless assured that those ideals are not just accidental fancies but eternal verities which give meaning to life. Emphasizing this point Radhakrishnan writes:

> Moral enthusiasm is possible only if our motive includes the expectation of being able to contribute to the achievement of moral ideals. . . . If ethical thought is profound, it will give a cosmic motive to morality. Moral consciousness must involve a conviction of the reality of ideals.
>
> —S. J. SAMARTHA

on the lookout

Holistic Thinking

R. Buckminster Fuller made the third Jawaharlal Nehru Memorial Lecture, which he gave last November in New Delhi, the occasion for expounding the mathematical system he calls Energetic-Synergetic Geometry. While understanding his explanation calls for considerable background in both geometry and physics, various of his illustrations and asides during the development of the conception are well within the grasp of the general reader and deserve attention here. For example, the term *synergy,* which had a part in the naming of his system of geometry, has profound philosophical and ethical implications. While the etymology of synergy suggests simply "combined action," a much richer meaning is provided by Mr. Fuller, who says: "We describe synergy as: *the behavior of whole systems unpredicted by the behavior of any of its separate parts or sub-assemblies of its parts.*"

> It explains [Fuller writes] Galileo's accelerating acceleration of falling bodies. There is nothing in the separate behaviors of or in the dimensional or chemical characteristics of *any one such single massive entity* which by itself suggests that it will not only attract but also be attracted by another neighboring massive entity. The behavior of the two together is unpredicted by either one by itself. There is nothing that a single massive sphere will or ever can do by itself that says it will both exert and yield attractively with a neighboring massive sphere. That is synergy.

Meaning of "Wisdom"

He adds:

> What is more startling is the fact that no scientists have the slightest idea why masses attract one another. The a priori is utter mystery. Universe apparently is omni-synergic,—no single part or experience will ever be able to explain the behavior of the whole. The more experience one has, the more opportunity there is to discover the synergetic effects, such, for instance, as to be able to discern a generalized principle. Then discovery of a plurality of generalized principles permits the discovery of their complex interactions. The synergetic effect produced

by the interaction of the known family of generalized principles is probably what is spoken of as Wisdom.

A Social Interpretation

In an unpublished paper written some time in the 1940's, Ruth Benedict applied the idea of synergy to social situations, speaking of "cultures with low synergy where the social structure provides for acts which are mutually opposed and counter-active and of cultures with high synergy where it provides for acts which are mutually reinforcing." The culture with high synergy values non-acquisitive and non-aggressive motivations, with the result that the behavior of the individual typically serves the interests of all. The late A. H. Maslow developed this conception at some length in an address before the New England Psychological Association in 1963, drawing on his experience with the Blackfoot Indians to show the social benefits of human relations founded upon generosity and altruism. This was "high synergy," since the customs of the tribe were founded on regard for the welfare of all its members, and continuous education of the young in terms of this holistic feeling and concern for the good of others made synergistic responses almost spontaneous among these Indians.

Mistakes of Specialization

In his Nehru Memorial address, having established the meaning of synergy in physical terms, Mr. Fuller turns to criticism of present-day education for failing to stress the importance of thinking holistically, which is the means to realization of high synergy values. Condemning the preoccupation with "only the separate statistics of separate events," he observes:

> As a typical consequence of the latter we observe our society's persistent increase of educational and employment specialization despite the . . . well documented scientific disclosure that biological extinction is always occasioned by over specialization. Specialization's preoccupation with parts deliberately forfeits the opportunity to apprehend and comprehend what is provided exclusively by synergy.

Disappearing Boundary

The reporting of the news, he says, suffers greatly from the same narrow tendency, fragmenting our awareness of current affairs and perverting our information resources. "Probably," he remarks, "our most polluted resource is that of the tactical information to which

humanity spontaneously reflexes." Blindness to the higher laws of nature is another consequence of the failure to think in terms of wholes. This, Mr. Fuller finds, afflicts scientists and scientific theory in particular:

> Furthermore today's hyper-specialization in socio-economic functioning has come to preclude important philosophic considerations of the synergetic significance of for instance such historically important events as the discovery within the general region of experimental inquiry known as virology that the as yet popularly assumed validity of the concepts of *animate* and *inanimate* phenomena has been experimentally invalidated. Atoms and crystal complexes of atoms were held to be obviously inanimate—the protoplasmic cells of biological phenomena were held to be obviously animate. It was deemed to be common sense that warm blooded, moist and soft skinned humans were clearly not to be confused with hard, cold granite or steel objects. A clear-cut threshold between animate and inanimate was therefore assumed to exist as a fundamental dichotomy of all physical phenomena. This seemingly placed life exclusively within the bounds of the physical. The supposed location of the threshold between animate and inanimate was methodically narrowed down by experimental science until it was confined specifically within the domain of virology. Virologists have been too busy, for instance with their DNA-RNA genetic code isolatings, to find time or to see the synergetic significance to society of the fact that they have found that no threshold does in fact exist between *animate* and *inanimate*.

Life Not "Demonstrable"

> The possibility of its existence vanished because the supposedly unique physical qualities of both animate and inanimate have persisted right across yesterday's supposed threshold in both directions to permeate one another's, previously conceived to be, exclusive domains. Subsequently what was animate has become foggier and foggier and what is inanimate clearer and clearer. The inanimate alone is not only omni-present but is alone experimentally demonstrable. Belated news of this threshold elimination must be interpreted to mean that whatever life may *be* it has *not* been isolated and thereby identified as residual in the biological cell as had been supposed by the false assumption that there was a separate physical phenomenon called animate within which life existed. No *life* per se has been isolated. Because of the threshold's vanishing those chemists who are preoccupied in synthesizing the particular atomically structured molecules identified as the prime constituents of humanly employed organisms, if chemically successful, will be as remote from creating life as are automobile manufacturers from creating the drivers

of their automobiles. Only the physical connections and development of complexes of distinctly "non life" atoms into molecules, into cells, into animals has been and will be discovered.

Life Is "Metaphysical"

The genetic coding of the design controls of organic systems offers no more explanation of life than did the specifications for the design of the telephone system's apparatus and operation explain the nature of the *life* which communicates weightlessly to the only physically ponderable telephone system. Whatever life may be we know it is weightless. At the moment of death no weight is lost. All the chemicals, including the chemist's life ingredients, are present but life has vanished. The physical is inherently entropic—gives off energy in ever more disorderly ways. The metaphysical is anti-entropic, methodically marshalls energy. Life is anti-entropic. It is spontaneously inquisitive. It sorts out and endeavors to understand.

Obligation of Scientists

Mr. Fuller is plainly an important reformer of science within the ranks of the scientists themselves. He says:

Science's self-assumed responsibility has been self-limited to disclosure to society only of the separate, supposedly physical—because separately weighable—atomic component isolations data. Synergetic integrity would require the scientists to announce that in reality what has been identified heretofore as physical is entirely metaphysical, because synergetically weightless. Metaphysical has been science's designation of all weightless phenomena such as thought.

Toward Timeless Truth

He concludes this lecture by speaking of the future, when growth in human understanding will bring to men the realization that they are not their bodies—that their life is not the organic "machine" it uses, but "is the utterly weightless, immortal individual intellectual integrity." His last words are in the rhapsodic if somewhat confusing prose which is often characteristic of his writing:

And when that degree of universal integrity of understanding has been attained by mind-in-man consciousness, all the questions of Universe will have converged into one great and forever unanswerable question.

"How come Universe?"—and its complex inventory of omni-non-contradictorilly, inter-transforming, and only partially overlapping, inter-accommodative, abstract, weightless, generalized

principles. This is a question which seems guaranteed to be eternal by virtue of the forever irreversible directional progression towards an infinitely non-attainable, ergo *timeless truth.* We can only approach but never attain *completely inclusive, infinitely incisive, truth* or *love,* or *understanding.*

The integrity of the loving dream is the integrity of Universe and being humanly unattainable is inherently uncorruptible and infinitely regenerative.

Dreams of a Past Life?

The *Enquirer* (Dec. 28, 1969) reports that several years ago an English housewife, suffering from recurrent nightmares of murder and massacre, told a psychiatrist about her former life as a member of the persecuted Cathari sect in thirteenth-century France. She was, she said, burned at the stake. Dr. Arthur Giurdham related to an *Enquirer* reporter:

> I examined the woman for neuroses. She had none, but as the dreams had occurred with such regularity since the age of twelve, she was worried about them. She was a perfectly sane, ordinary housewife. There was certainly nothing wrong with her mental faculties.
>
> . . . she told me that when she was a girl she had had the dreams and written them down. She had also written things that came into her mind, things she couldn't understand about people and names she had never even heard of. She gave me the papers and I started to examine them.

"Correct in Every Detail"

In 1967 Dr. Giurdham went to France to investigate. He continues:

> . . . I read the manuscripts of the thirteenth century. Those old manuscripts—available only to scholars who have special permission—showed she was accurate.
>
> She gave me names and descriptions of people, places and events, all of which turned out to be accurate to the last detail. There was no way she could have known about them.
>
> Even of the songs she wrote as a child, we found four in the archives. They were correct word for word.
>
> The woman now lives the life of an ordinary housewife. I still cannot say whether I believe in reincarnation or not. I started this as a clinical exercise, and I have proved that what a twentieth-century person told me about a thirteenth-century religion—without any knowledge of it—was correct in every detail.

Medieval Gnostics

A series of articles in THEOSOPHY, titled "Heretics and the Renaissance" (Vol. 53), drew on recognized historical sources for material on the Cathari, also known as the Albigenses. A few passages from this series will serve to put Dr. Giurdham's research in fuller perspective:

> Maurice Magré in his *Magicians, Seers, and Mystics* (E. P. Dutton, N.Y., 1932, p. 96) calls the Albigenses "western Buddhists, who introduced a blend of Gnostic Christianity into the Oriental doctrine," and he expresses the opinion that the Albigenses of Languedoc possessed the truth in all its purity.
>
> [Blodwen Davies in an article entitled "The Peaceful Heretics" (*Manas*, June 3, 1953) points out that] "the Albigenses and some other sects may have grafted onto the apostolic Christian teachings, traditions of the Gnostics, or it may be that remnants of ancient Gnostic groups which once flourished in southern France, grafted the Christian teachings onto their more ancient ones." (p. 182.)
>
> [Concerning the character of these medieval sectarians, most writers agree that it was one of the most remarkable in the record of civilization: "a combination of unflagging industry, cold common sense and ardent mysticism," according to Bayley. (*A New Light on the Renaissance.*)] The Albigenses were greatly beloved by their neighbors. Their industry, morality, and general sweetness of character, led to their being known proverbially as "the good people." Their Italian name "Cathari" is from the Greek root signifying "the pure ones." (p. 184.)

Attack on Civilization

The influence of this sect on the culture of France, as well as the effects of their systematic annihilation by the Inquisition, is dramatically described by H. C. Lea in *A History of the Inquisition of the Middle Ages*. As quoted in "Heretics" (53:304-305):

> In the twelfth century the south of France had been the most civilized land of Europe. The commerce, the industry, art, science, had been far in advance of the age. The cities had won virtual self-government, were proud of their wealth and strength, jealous of their liberties, and self-sacrificing in their patriotism. The nobles, for the most part, were cultivated men, poets themselves or patrons of poetry, who had learned that their prosperity depended on the prosperity of their subjects, and that municipal liberties were a safeguard, rather than a menace, to the wise ruler. The crusaders came, and their unfinished work was taken up and executed to the bitter end by the Inquisition. It left a ruined and impoverished country, with

shattered industry and failing commerce. The native nobles were broken by confiscation and replaced by strangers, who occupied the soil, introducing the harsh customs of Northern feudalism, or the despotic principles of the Roman law, in the extensive domains acquired by the crown. A people of rare natural gifts had been tortured, decimated, humiliated, despised, for a century and more.

Social Effects

Thus passed away the unfortunate thirteenth century—that age of lofty aspirations unfulfilled, of brilliant dreams unsubstantial as visions, of hopes ever looking to fruition and ever disappointed. The human intellect had awakened, but as yet the human conscience slumbered, save in a few rare souls who mostly paid in disgrace or death the penalty of their precocious sensitiveness. That wonderful century passed away and left as its legacy to its successor vast progress, indeed, in intellectual activity, but on the spiritual side of the inheritancy a dreary void. All efforts to elevate the ideals of man had miserably failed. Society was harder and coarser, more carnal and worldly than ever, and it is not too much to say that the Inquisition had done its full share to bring this about by punishing aspirations, and by teaching that the only safety lay in mechanical conformity, regardless of abuses and unmindful of corruption.

The precocious civilization which had promised to lead Europe on the path of culture was gone.

Ancient Artist

In his article "The Baton of Montgaudier" in the March issue of *Natural History,* Alexander Marshack raises for renewed consideration some 100-year-old questions regarding the exquisite engravings on a reindeer antler excavated in France and the drawings found on the walls of caves in France and Spain. As the inheritor of a foreshortened view of man's antiquity, this author reveals assumptions about the origin and antiquity of man that may seem poorly founded in the light of the evidence assembled by H. P. Blavatsky, yet he appears open-minded and willing to consider other possibilities if the evidence warrants. Dr. Marshack begins with some historical notes on the past reception accorded this find by anthropologists:

In 1885, a clublike staff of reindeer antler, about fourteen and a half inches long and with a hole at one end, was dug out of deep prehistoric layers of soil at the site of Montgaudier in the Charente hills of France. It was presumed to be a ritual staff of some sort and was therefore called a *bâton de commandement,* although no one knew what its precise use had been or why it had

a hole. The baton was superbly engraved on both faces with many different kinds of animals. Because reindeer had been extinct in France for over 12,000 years, the baton had to be at least that old.

Beautiful Specimen

A note in the journal of the Anthropological Society of Paris in 1887 described it as "one of the most beautiful specimens of prehistoric art known." It would be at least 8,000 years before art of this quality—with its realism, fine line, delicacy of detail, and indication of perspective in the drawing of one animal behind the other—would appear again and then it would be found only in the highly developed agricultural civilizations. Yet this prehistoric engraving had been made by the rough hand of a "primitive" hunter with a stone knife. . . .

One hundred years ago, in the 1860's, the first examples of engraved art from the reindeer age were dug out of the ground in Europe and were recognized by archeologists as the product of men who had lived long before history and had hunted animals long since extinct.

Although the first book on these ancient engraved artifacts was published in 1875, ten years before the baton was found, it was not until early in the twentieth century that archeologists acknowledged and accepted the fact that these reindeer hunters had also painted and engraved magnificent animal compositions on the limestone walls of caves in France and Spain. The most important of these caves, at Lascaux in France, was discovered in 1940.

Artist-Thinker?

In 1967 the author examined the antler with a microscope. What he found led him to declare that the exquisite detail made it possible "to re-evaluate the cognitive capacities of early man." The art of this hunter, he said, was as important as his "tools." Marshack's description evidences a new willingness among archeologists to consider primitive man as an intelligent being, able to think in terms of abstractions, rather than as a highly-developed tool-devising animal.

In describing the detail of the engravings Marshack eliminates the possibility that they were merely representations of weapons and questions the traditional interpretation of such compositions as "hunting magic." Speaking of fish and plant images found on the antler, he continues:

The microscope revealed at once that the fish is a salmon with its mouth open. The tiny engraved fish, about one and a half inches long, has the body markings of the salmon, the lower

fins are in their proper places, and carefully engraved on the lower jaw is the hook, or "kipe," that the male salmon grows during the season of the species' migratory struggle upstream and subsequent spawning. Only the tail and the upper dorsal line are cramped and distorted, and the microscope showed that this is so because a sharp ledge drops off at this point and ends this face of the baton. Behind this edge is a break on the bond. The distortion had been forced upon the artist by the abruptness of the edge. This is not a generalized fish, or even a fish of a particular species, but a fish with differentiated sex and seasonal attributes. Rarely had specialists noted such detailed seasonal observation in Ice Age art.

Symbolic Imagery

Near the mouth of the salmon are some of the uncertain forms noted by earlier prehistorians. They are so small, they were either disregarded or given the quickest of examinations. The microscope revealed that one of these forms is the perfectly realistic image of a spring sprout, including a careful engraving of the downward-pointing branched roots and the upward spreading leaves. The image is only half an inch high and looks as though it might have been engraved with the aid of a jeweler's magnifying glass. No such specialized plant had ever been reported for the Ice Age.

Near the sprout, above and to the right, lightly engraved and only one thirty-second of an inch larger, is a more complex image. The microscope revealed that it is the schematized head of an ibex or mountain goat with its two ears and two large curved horns clearly indicated. The muzzle is a mere angle composed of four strokes. Exceedingly faint, but clear under the microscope, is an X across the brow of this abstract animal head, as though it had been intentionally and symbolically marked or crossed out after it had been made. This is a most unusual image —unrealistic and almost approaching the stage of a sign or a symbol—that apparently served some purpose or use beyond that of mere art. . . .

Precise Details

I had not even finished my microscopic examination, and yet, on a single object and in one composition, I had found that an Ice Age hunter had engraved three different aspects of plant life, each representing a separate stage of maturation. This was as startling as the hook of the jaw of the salmon. In almost a century of interpretation there had never been any discussion that touched on the possibility that this early hunter or his art was concerned with such extraordinarily precise details of his natural world and its seasonal processes. . . . These tiny images were clearly not decorative. What was the artist trying to say

or record? What meaning did these plants have in his life? What stories went with the images?

A "Fully Modern Man"

Summing up his study, Dr. Marshack questions the interpretation of many other symbols uncovered by archeologists, and concludes with the following forecast:

> How much more will the microscope tell us about the range and quality of this early hunter's thoughts? Hundreds of engraved compositions now lie in Europe's museums and thousands of engraved and painted images are still on the walls of the sanctuary caves. Can we eventually break the code of such mysterious symbols as the cross and the angle and learn the meaning of a vast range of other symbols that this early man has left us? . . . The questions are endless. But the evidence indicates that this man was thinking and doing, observing and saying something far beyond what we have given him credit for. This man was our first true ancestor. He is the first fully modern man, and his art and symbols may tell us more than his tools ever did.

No Bestial Ancestors

H. P. Blavatsky took note of a similar engraving depicting a reindeer engraved on an antler. (*S.D.* II, 720.) She maintained that it was evidence of the fact that man's evolution has proceeded in a cyclic rather than a progressive pattern, and suggested that the theory of races existing in various stages of civilization simultaneously, one held among all ancient peoples, helped to explain such mysteries. She said that modern man did *not* emerge from the animal kingdom in accordance with the theory of progressive development, but is the collective incarnation, so to speak, of divine ancestors. So, she maintained, it is useless to look for physical remains which can be identified as the "missing link," expecting it to be discovered "in the physical remains of man, in some pithecoid 'missing link,' with a skull larger than that of the ape's and with a cranial capacity smaller than in man, *instead* of looking for that *specialization* in *the super-physical essence of his inner astral constitution, which can hardly be excavated from any geological strata!* Such a tenacious, hopeful clinging to a self-degrading theory is the most wonderful feature of the day."

No Geological Evidence

Who, then, was the hunter-engraver of the antler examined by

Dr. Marshack? H.P.B. states (*S.D.* II, 716 fn.) that such objects are relics of descendants of the Atlantean races. But even more important, perhaps, than knowing the facts in such cases, is an attitude of mind indicated by H.P.B.:

> . . . According to Lyell, one of the highest authorities on the subject, and the "Father" of Geology:—"The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, *is based on the theory of progressive development,* and it *may* prove to be sound; nevertheless we must remember that as yet *we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races.*" (*"Antiq. of Man,"* p. 25.) Nor has such evidence been found to this day. Science is thus offering for sale the skin of a bear, which has hitherto never been seen by mortal eye!
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> This concession of Lyell's reads most suggestively with the subjoined utterance of Professor Max Müller, whose attack on the Darwinian Anthropology from the standpoint of LANGUAGE has, by the way, never been satisfactorily answered:—

Testimony by Max Müller

> "What do we know of savage tribes beyond the *last chapter of their history?*" (Cf. this with the esoteric view of the Australians, Bushmen, as well as of Palæolithic European man, the Atlantean offshoots retaining a relic of a lost culture, which throve when the parent Root-Race was in its prime.) "Do we ever get an insight into their antecedents. . . . *How have they come to be what they are?* . . . Their language proves, indeed, that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of today or yesterday. Unless we admit a special creation for these savages, they must be as old as the Hindus, the Greeks and Romans (far older). . . . They may have passed through ever so many vicissitudes, and *what we consider as primitive, may be, for all we know, a* RELAPSE INTO SAVAGERY or a corruption of something that was more rational and intelligible in former stages." ("India," 1883, F. Max Müller.)

Another Witness

> "The primeval savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way.*" (*Antiq. of Man Historically Considered.*) In his "Origin of Nations," pp. 10-11, he rightly adds: *"The mythical traditions of almost all nations place at the beginning of human*

history a time of happiness and perfection, a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement." How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in "Isis Unveiled": "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?" (*S.D.* II, 721-22.)

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